

The ruling on Martyrdom Operations

Imam Ahmad stated that training with your spear in places where jihad is needed is greater in reward than voluntary Salaah.

All Praise and All Thanks are for Allah (Subhanahu wa Ta'ala) to whom we shall all return to be judged on The Last Day.

We praise Him and ask Him for help and forgiveness; and ask His protection from the mischief of our souls and the bad results of our deeds; whomsoever Allah guides, none can misguide; and whom He declares misguided, none can guide to the right path; and I bear witness that there is none worthy of worship but Allah: He is Alone, without partner. And I bear witness that Muhammad (salla Allahu 'alayhi wa sallam) is the Messenger and Servant of Allah (Subhanahu wa Ta'ala).

"Verily, Allah made Jihad obligatory upon the believers. Allah, most high, says: "Fight in the way of Allah those who fight you but do not transgress. Indeed. Allah does not like transgressors." **(2 al Baqara/190)**

"And when the sacred months have passed, then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush." **(9 Tawba/5)**

"And fight against the mushrikin collectively as they fight against you

collectively.” **(9 Tawba/36)**

“And if they break their oaths after their treaty and defame your religion, then fight the leaders of disbelief, for indeed, there are no oaths [sacred] to them; [fight them that] they might cease.” **(9 Tawba/12)**

The obligatory of Jihad and the virtue of Shahada

Allah, most high, says: “Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Qur'an. And who is truer to his covenant than Allah ? So rejoice in your transaction which you have contracted. And it is that which is the great attainment.” **(9 Tawba 111)**

Narrated by al-Miqdam bin Ma'diykarib, radhiAllahu anhu, that the Messenger of Allah, salliAllahu alayhi wa sallam, said: "There are six things with Allah for the martyr. He is forgiven with the first flow of blood (he suffers), he is shown his place in Paradise, he is protected from punishment in the grave, secured from the greatest terror, the crown of dignity is placed upon his head - and its gems are better than the world and what is in it - he is married to seventy two wives along Al-Huril-'Ayn of Paradise, and he may intercede for seventy of his close relatives.” **(Jami` at-Tirmidhi 1663, this hadith is Hasan Sahih, also in Ahmad and Ibn Maja)**

Since the rank of martyrdom and martyrdom is so high, it is permissible to wish death and want martyrdom in the way of Allah. There is a story about Abdullah ibn Jahsh, radhiAllahu anhu, and his friend Sad ibn Abi Waqqas, radhiAllahu anhu, during the battle of Uhud. Sad tells the story:
During the battle, Abdullah came to me and said, “Aren’t you making a dua to Allah?’
“Yes,” said I. So we moved aside and I prayed, “O Lord, when I meet the enemy, let me meet a man of enormous strength and fury. Then grant me victory over him that I might kill him and acquire spoils from him.” To this my prayer, Abdullah said Ameen and then he prayed:
“Let me meet a man of great standing and enormous fury. I shall fight him for Your sake, O Lord, and he shall fight me. He shall take me and cut off my nose and ears and when I meet You on the morrow You will say, “For what were your nose and ear cut off?” And I would reply,

"For Your sake and for the sake of Your Prophet." And then You would say, "You have spoken the truth ..."

Sad continues the story:
The prayer of Abdullah ibn Jahsh was better than mine. I saw him at the end of the day. He was killed and mutilated and in fact his nose and his ear were hung on a tree with a thread. God responded to the prayer of Abdullah ibn Jahsh and blessed him with martyrdom as He blessed his uncle, the Leader of Martyrs, Hamzah ibn Abdulmuttalib. **(See: Zadu'l-Ma'ad, 3/212)**

Therefore Bukhari has a chapter called „Men and Women making Dua to be Mujahideen and Martyrs" where he narrates from Umar ibn al Khattab, radhiAllahu anhu: "Oh Allah, make me a martyr in your path, and grant me a death in the city of your Prophet." **(Fathu'l-Bari, 6/10)**

Allahu made it obligatory upon the believers to fight the kuffar until there is no fitnah left and until the deen belongs to Allah: "And fight them until there is no fitnah and [until] the religion, all of it, is for Allah. And if they cease - then indeed, Allah is Seeing of what they do." **(8 Anfal/39)**

The communities that need to be fought against today are: the rulers who govern people with the laws other than the laws of Allahu, those who fight against the people of Islam, and those who take Jews, Christians and other unbelievers as friends ... Ibn Kathir states that there is an concens about the necessity of fighting against these rulers. **(See al-Bidaye wa'n-Nihaya 13/119; Tafsir Ibn Kathir, 2/67)**

These leaderes and there helpers are those, about whom Allah ta'ala says: "And if they break their oaths after their treaty and defame your religion, then fight the leaders of disbelief, for indeed, there are no oaths sacred to them; fight them that they might cease." **(9 Tawba/12)**

Muslims were the most honorable people at the time when they performed jihad. But when they left the jihad, Allahu Ta'ala lowered them as punishment.

Narrated Abdullah ibn Umar, radhiAllahu anhu: I heard the Messenger of Allah, salliAllahu alayhi wa sallam, say: When you enter into the inah (a form of loan) transaction, hold the tails of oxen, are pleased with agriculture, and give up conducting jihad. Allah will make disgrace prevail over you, and will not withdraw it until you return to your original religion. **(Sunan Abi Dawud 3462)**

Rasulullah, salliAllahu alayhi wa sallam, declared leaving jihad as the cause of humility and strayness; he, salliAllahu alayhi wa sallam, explained that it is only possible to return to honor with jihad in the way of Allah, and he, salliAllahu alayhi wa sallam, called this a return to religion.

Ibn Rajab al-Hanbal mentioned that one of the Salaf was asked "Why don't you get yourself a farm for you and your family"? He said, "Allah, azza wa jalla, has sent me to kill the farmer and take his farm."

When Umar ibn al-Khattab, radhiAllahu anhu, had heard that the Sahabah were busy cultivating the very fertile land that they won through Ghaneema from Jihad fi Sabilillah in Jordan, he waited until the time of harvest and then ordered that all of the farms be burned down to the ground. So some of the Sahabah came complaining and he said: "This is the job of the people of the book; your job is to fight Jihad fi Sabilillah and spread the religion of Allah."

Narrated Abu Umama al-Bahili, radhiAllahu anhu: I saw some agricultural equipment and said: "I heard the Prophet, salliAllahu alayhi wa sallam, saying: "There is no house in which these equipment enters except that Allah will cause humiliation to enter it." **(Sahih al-Bukhari 2321)**

Ibn at-Tin said, "This is from among the prophesies of the Prophet, since now we see that most of the injustice is geared towards farmers."

Qurtubi said in the Tafseer to this ayat: „Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not." **(2 al Baqara/216)**:

"Abu Ubayd said: "This means: You may not like Jihad because of some difficulties. However, it is better for you. Because with jihad, you will win against your enemy, you will be victorious, you will receive booty and you will be given reward. Some of you will have the blessing to be a martyr in the way of Allah. However, you may like comfort and leave war. But it is worse for you. Because in this case, you will be defeated by your enemies and lose your administration." I say his word is very true. There is not the smallest doubt about it.

Indeed, this was the case in the country of Andalusia. Because they left the jihad and were afraid of the war. Thus, their country was occupied

by the enemy, they were killed, and their women and children were taken prisoner and enslaved. Inna lillah wa inna ilayhi rajiun. Undoubtedly, this is a result of what we have done with our hands.” **(Tafsiru’l-Qurtubi 3/43)**

Ibn Hajr said about the reasons for staying behind from Jihad, explaining this hadith: Narrated Sahl bin Sa`d as-Sa'di, radhiAllahu anhu: Allah's Messenger, salliAllahu alayhi wa sallam, said, "To guard Muslims from kuffar in Allah's Cause for one day is better than the world and whatever is on its surface, and a place in Paradise as small as that occupied by the whip of one of you is better than the world and whatever is on its surface; and a morning's or an evening's journey which a slave (person) travels in Allah's Cause is better than the world and whatever is on its surface." **(Sahih al-Bukhari 2892)**

„This hadith states the primitivity of world affairs and the greatness of the affairs related to the hereafter. And this is the truth, because the one who gained a piece of Jannah the size that he can put a whip on it, has done something significantly greater then gaining the whole world. So what about the one who is able to gain the high ranks there?!

The point here is clear: The reason for falling behind from jihad is the inclination to the world. Therefore, it is said to anyone who falls behind from jihad: You are losing such a precious thing, because of something so worthless, that it will not fit in any mind and conscience. While the huge world with all its wealth is not even worth the place in Jannah of a size where you can put a whip, you are losing Jannah for a worthless thing of this world.” **(Fathu’l-Bari, 6/14)**

What we have mentioned above implies the superiority of martyrdom, the necessity of fighting the leaders of kufr and and their helpers. In addition, the inclination to the world and leaving the jihad is the reason for humiliation, losing goods, chastity and homeland; on the other hand, loving martyrdom and sticking to jihad leads to dignity and strength.

Rasulullah, (salliAllahu alayhi wa sallam), explained that the believer, with the highest rank is the person who performs jihad with his life and property and then loses both of them in the way of Allah. Imam Ahmad narrated in his Musnad from Abu Huraira, radhiAllahu anhu, that Rasulullah, salliAllahu alayhi wa sallam, said: "Shall I tell you who has the best degree among people? A man who takes the rein of his horse to do jihad in the way of Allah. Shall I tell you who has the best degree among people after him? A man who lives alone with a few sheep,

performs the prayer, pays the zakat, and worships Allah without associating anything with him." **(Ahmad, al Musnad 10361; also in Muwatta book 21 hadith 4 with this chain Yahya related to me from Abdullah ibn Abd ar-Rahman ibn Mamar al- Ansari that Ata ibn Yasar)**

Another narration from Ibn Abbas, radhiAllahu anhu: Rasulullah, salli Allahu alayhi wa sallam said to the people in Tabuk (meaning during the Battle of Tabuk): "There is no one among the people who is better than the one fighting jihad in the way of Allah holding the horse's halter, and avoiding the evil of people." **(Ahmad 1883)**

It was narrated from Abu Hurairah, radhiAllahu anhu, that Rasulullah, salliAllahu alayhi wa sallam, said: "The best lifestyle is that of a man who holds onto the reins of his horse for the sake of Allah, riding on its back. Every time he hears a commotion he rushes towards it, seeking death wherever he thinks he can find it; and a man who tends sheep at the top of one of these peaks, or in the bottom of one of these valleys, establishing the prayer, paying the charity, and worshipping his Lord until the inevitable (death) comes to him and there is nothing between him and the people except good." **(Sunan Ibn Majah 3977, Muslim)**

It was narrated from Abu Sa'eed Al-Khudri that a man came to the Prophet, salliAllahu alayhi wa sallam, and said: "Which of the people is best?" He said: "A man who strives in Jihad in the cause of Allah with himself and his wealth." He said: "Then who?" He said: "A man in a mountain pass who worships Allah and leaves the people from his evil." **(Sunan Ibn Majah 3978)**

What Are Istishhad Operations (Martyrdom Operations)?

Martyrdom Operations - sometimes called Fidayee attacks - are those where a Muslim attacks the enemy in such a way that the death of that Muslim is (should Allah (Subhanahu wa Ta'ala) so will it) highly likely. The history of Islam is replete with heroes who have sacrificed their own life for Islam.

Not surprisingly, such attacks are feared by the enemies of Islam, and especially by those infidels who are waging war against Islam and those who are oppressing Muslims.

Such attacks are often incorrectly called "suicide attacks" in the hope of discrediting them. In addition, some so-called scholars, have claimed that such "suicide attacks" are forbidden according to the Quran and Sunnah.

The Unlawful Nature of Killing Oneself:

There is no dispute, among scholars or among the Muslims, that it is forbidden for a person to take their own life, for personal reasons. That is, because one is overwhelmed with grief, or sorrow, or has abandoned all hope when faced with difficulties. As the evidences for this are clear and known, I just mention one hadith.

Rasulullah, salliAllahu alayhi wa sallam, said: "The person who commits Intihar (suicide) by hanging themselves shall keep hanging themselves in the Hell-Fire, just as those who commit Intihar by stabbing themselves will keep stabbing themselves in the Hell-Fire." **(Sahih Bukhari)**

Fidayee, Inghimasi

Inghimasi is when a single Muslim or a very small group of Muslims are diving into the group of kuffar in order to glorify the religion, for the general benefit of the Muslims and for the desire for martyrdom with the certain knowledge, that they could get killed during this action.

While the Istishhad Operation is similar to the first part of suicide in terms of its form and the Fidayee Operation is similar to the second part of suicide, there are obvious differences between them. Therefore their rule can't be the same. Even though the outcome of both actions is death, the goals are different.

While the goal of the one who is executing the Istishhad Operation is to gain Allah's favour, to glorify His word, to help the religion and to benefit the Muslims, the goal of the one who commits suicide is to get rid of worldly troubles. The actions may be similar in shape.

However, the rule of an action in Islam, does not take the rule of an action which is similar in shape, but it takes the rule of the original that it resembles in purpose and intention.

Ibn Qayyim said: Respected words and deeds in religion are purposes and meanings. If the meanings are the same, the rule is the same even if the words are different. If the words are the same, but the meaning is different, the rule is different too. The same rule is applying for deeds with different shapes but the same goals. Orders, prohibitions, rewards, torments are built according to this rule. Someone who thinks about the Sharia understands that this is the way it is." **(I'lam al-Muwaki'in 3,181)**

Ibn Taymiyya said: **"**Allah keeps the ruling of separate events separate, and keeps the ruling of equal events equal. It does not separate the ruling of two things that are the same. Nor does it equalize the ruling of two things that are not the same." **(Majmu al-Fatawa 13/19)**

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Sacrificing yourself for the sake and the emergence of deen

By the heaven holding the big stars, and by the Promised Day, and by the witness and the witnessed; cursed were the owners of the ditch, of the fuel-fed fire, when they sat by the fire and they witnessed what they were doing to the believers. They had nothing against the believers, except that they believed in Allāh, the All-Powerful, Worthy of all Praise! **(al-Buruuj 85/1-8)**

It is reported on the authority of Suhayb that the Messenger of Allah, salliAllahu alayhi wa sallam, said: "There was once a King over those who were before you, and the King had a [court] magician. When [the magician] grew old, he said to the King, "I have become old, so send a young boy to me [as an apprentice] so that I may teach him magic." So [the King] sent him a young boy to teach.

"On his way [to the magician], he came across a monk, so he sat with him and listened to what he had to say, and it impressed him. Whenever he went to the magician, he would pass by the monk and sit with him, so that when he reached the magician, the magician would hit him [for being late]. So [they boy] complained of this to the monk, who replied, "When you fear the magician, then say 'My family delayed me.' And when you fear your family, then say 'The magician delayed me'."

"When he was [doing this], he happened to come across a huge beast that blocked [the path] of the people. So [they boy] said [to himself], "Today I will know whether the magician is superior or the monk." He

took a stone and said, "O Allah, if the way of the monk is more beloved to You than the way of the magician, then kill this beast so that the people may pass." He threw [the stone], killed [the beast], and the people [were able to] pass. [The boy then] went to the monk and told him [about what had happened], so the monk replied, "O my son! Today you are better than me! You have reached to the stage that I see, and you will [soon] be tested. When you are tested, do not indicate [anything] about me."

"The boy [later began to] cure the blind and the lepers, and cured the people of all types of illness. One of the King's courtiers who had become blind heard [about him], so he came to him bearing many gifts, and said, "All that I have here will be yours, if you cure me." [The boy] replied, "I do not cure anyone, but rather Allah is the One Who cures. If you have faith in Allah, I will call upon Allah to cure you." The man had faith in Allah, and Allah cured him. He then went to the King and sat by his side as he used to sit before. The King then said to him, "Who has returned to you your sight?" He said, "My Lord." [The King] said, "Do you have a Lord other than me?" He said, "My Lord and your Lord is Allah." [The King] then took him and continued to torture him until he pointed him to the boy. So the boy was brought to the King, who said to him, "My boy, has your magic has reached such a level that you can cure the blind and the leper, and do the things you do...?" He said, "I do not cure anyone. It is only Allah Who cures." The King then took him and continued to torture him until he pointed him to the monk. So the monk was brought and it was said to him, "Renounce your religion," but he refused. So [the King] ordered for a saw to be brought, which he placed in the middle of his head and his head was sawed until it split in half. The courtier was then brought and it was said to him, "Renounce your religion," but he refused. So [the King] ordered for a saw to be brought, which he placed in the middle of his head and his head was sawed until it split in half. The boy was then brought and it was said to him, "Renounce your religion," but he refused. So [the King] pushed him towards a group of his men and said to them, "Take him to such-and-such mountain, and climb the mountain with him until you reach the peak. If he renounces his religion [leave him], but if he does not then throw him [off the mountain]."

"So they took him and climbed the mountain with him. He said, "O Allah, save me from them in any way You please," [whereupon] the mountain then began to shake and they all fell off it [except the boy]. He then went walking [back] to the King, and the King said to him, "What did your Companions do?" He said, "Allah saved me from them." So [the King] pushed him towards a group of his men and said, "Take him

in a long boat to the middle of the ocean. If he renounces his religion [then leave him], but if he does not then throw him [into the ocean]."

"They took him, and he said, "O Allah, save me from them in any way You please," [whereupon] the boat overturned and they drowned. [The boy] then went walking [back] to the King, and the King said to him, "What did your Companions do?" He replied, "Allah saved me from them." He then said to the King, "You will not be able to kill me until you do what I say!" [The King] said, "What is that?" He replied, "[You should] gather all the people on a single plain and tie me to a [tree] trunk. Then, take an arrow from my quiver and place it in the middle of the bow, and say, 'In the Name of Allah, the Lord of the boy," then shoot me [with the arrow]. If you do that, you will [be able to] kill me."

"So [the King] gathered all the people in a single plain and tied him to a [tree] trunk. He then took an arrow from his quiver, placed it in the middle of the bow, said, "In the Name of Allah, the Lord of the boy," and fired the arrow. The arrow hit his temple. [The boy] placed his hand on his temple, and then died. So the people said, "We believe in the Lord of the boy, we believe in the Lord of the boy, we believe in the Lord of the boy."

"The King was then told, "Do you see what you feared? By Allah, that which you feared has happened! The people have believed [in the Lord of the boy]." So [the King] ordered for ditches [to be dug] at the junctions of all the roads. When they were dug, fires were lit in them and [the King] said, "Whoever does not renounce his religion, then throw him in [the fire], or tell them to jump into it." So this was what happened, until a woman came carrying a baby, and she hesitated to jump into the fire, so her child said to her, "O Mother! Have patience, for you are upon the Truth!" **(Muslim in The Book of Piety and Heart-Softeners 130)**

Ibn Taymiyya said: "Muslim narrated in his Saheeh the story from the Ashab al Uhdud. In this story the the young boy ordered that he be killed for the emergence of religion. Therefore the four Imam regarded it as permissible to dive into the lines of the kuffar and fight them, if there is a benefit for the Muslims, even if the possibility that one gets killed is very likely. Therefore, since one is permitted to perform an attack which benefits the jihad, even though he believes he will be killed, it is even more permissible to carry out an attack that will cause the death of another to destroy the enemy, who destroys both, religion and the world. Because killing yourself is bigger than killing another person." **(Majmu'l-Fatawa 28/540)**

Some of the lessons from this story Rasulullah, salliAllahu alayhi wa sallam narrated:

1: The young man mentioned in the hadith asked to be killed by his own will after the king attempted to kill him twice and failed in it, and told the king how he will be able kill him: He then said to the King, "You will not be able to kill me until you do what I say!" The King said, "What is that?" He replied, "You should gather all the people on a single plain and tie me to a tree trunk. Then, take an arrow from my quiver and place it in the middle of the bow, and say, 'In the Name of Allah, the Lord of the boy," then shoot me with the arrow. If you do that, you will be able to kill me."

2: The reason why the young man preferred to die was to ensure that the dawah succeeded and to establish the hujjah to the people so they can enter the religion of Allahu Ta'ala. And indeed, his death caused the dawah to succeed. His goal was a great purpose, the purpose of helping the religion. This action inflicts heavy damage to the enemy on the battlefield.

3: In the Qur'an this incident is narrated with praise and as a factor to ensure the perseverance and patience of the believers. In this short story, it is explained how believers prefer death over kufr. Qurtubi *said in the Tafsir to this verses:* Qurtubi said in the tafseer of the first ayats of Surah al Buruj: „Our scholars said: „Allah Ta'ala informs this ummah about the difficulties faced by the prior Muwahhidun. Rasulullah, salli Allahu alayhi wa sallam, narrated the story of the young man who faced the hardships, which had befallen, him with patience, despite his young age, in order to bring the dawah to the surface so that the people can enter the religion, to his Companions and thus to this Ummah, to (teach them) be patient, towards the hardships they are suffering and to remain on the haqq. The priest, who was also in the same story, remained patient on the haqq and was killed with a saw for this reason.

As a result of their persistence, this faith was rooted in the hearts of the other people who believed in Allahu Ta'ala and did not return from their religion and remained patient to when they were thrown into the fire. Ibn Arabi claims, that this is mansuh. I say, in our opinion it is not mansuh. Patience in this regard is superior to anyone who is strong and keeps their religion intact. Allah tells us, that Luqman said: "O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, all that is of the matters requiring

determination.” **(Luqman 31/17) (Tafsir Qurtubi 19/293)**

Abu Said al-Khudri, radhiAllahu anhu, narrated from Rasulullah, salliAllahu alayi wa sallam: "The most excellent jihad is to speak the truth in the face of an unjust ruler." **(Abu Dawud, Malahim 17; Tirmidhi, Fitan 13; Nasai, Bay'at 37; Ibn Majah, Fitan 20; Ahmad ibn Hanbal, Musnad, III, 19, 61; IV, 314, 315; V, 251, 256. Bayhaqi, Sunan al-Kubra, X, 91; Baghawi, Sharh as-Sunnah, X, 65-66)**

It was narrated from Abu Darda’, radhiAllahu anhu, that my close friend (salliAllahu alayhi wa sallam) advised me: „Do not associate anything with Allah, even if you are cut and burned.“ **(Sunan Ibn Majah 3984)**

Our scholars said: “Many of the Companions of Rasulullah, salliAllah alayhi wa sallam, were tested with death and torture. They paid no attention to any of them. The incident of Asim, Hubayb and their friends, the difficulties they faced, their captivity and being thrown into the fire are sufficient for this matter.” **(Tafsir Qurtubi 19/293)**

4: The believers who believed in the Lord of the zoung man preferred death by their own will in order to reveal the religion against kufr. The hadith says**:** So [the King] ordered for ditches [to be dug] at the junctions of all the roads. When they were dug, fires were lit in them and [the King] said, “Whoever does not renounce his religion, then throw him in [the fire], or tell them to jump into it.” So this was what happened, until a woman came carrying a baby, and she hesitated to jump into the fire, so her child said to her, “O Mother! Have patience, for you are upon the Truth!”

Therefore, by throwing themselves into the fire they neither put themselves into danger nor did they transgress against themselves. On the contrary, this is a deed which Allah Ta'ala loves and praises. It has a number of benefits and wisdom that no one else knows except Allah Ta'ala.

5: This hadith has a strong indication that the believer can sacrifice his life for the sake of the religion. For this reason, as we have mentioned above, Ibn Taymiyah mentioned this hadith as evidence that the believer can dive into the ranks of the kuffar. This hadith is almost the main evidence for this issue.

It is not permissible to claim that this story can't be used as an evidence, since it is the sharia of a previous Ummah. Because, while it is a sharia belonging to those before us, our sharia explains the health and validity of this story. Scholars used this hadith as evidence in this matter.

6: The way of the callers and those who follow the prophets, is to speak the truth loudly and clearly in the face of the kings, rulers, tawaghit and tyrans, remaining patient on the haqq, even if this will lead to death. Undoubtedly, this is the way of the believers, as mentioned in the story of Pharaoh's magicians. Allah Ta'ala says: „So the magicians fell down in prostration. They said, "We have believed in the Lord of Harun and Musa. [Pharaoh] said, "You believed him before I gave you permission. Indeed, he is your leader who has taught you magic. So I will surely cut off your hands and your feet on opposite sides, and I will crucify you on the trunks of palm trees, and you will surely know which of us is more severe in [giving] punishment and more enduring." They said, "Never will we prefer you over what has come to us of clear proofs and [over] He who created us. So decree whatever you are to decree. You can only decree for this worldly life. Indeed, we have believed in our Lord that He may forgive us our sins and what you compelled us [to do] of magic. And Allah is better and more enduring." **(20 TaHa/70-73)**

Allah, most high, says: "We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice. And We sent down iron, wherein is great military might and benefits for the people, and so that Allah may make evident those who support Him and His messengers unseen. Indeed, Allah is Powerful and Exalted in Might." **(57 Hadid/25)**

One of the evidences that strengthens the permissibility of sacrificing his own live to make the religion superior is the story that Ibn Kathir narrated about the capture of the city of "Aqqa" by the enemies. "When the month of Jamadiyya'l Awwal arrived the Europeans, may Allahs curse be on them, intensified the sieges on the city of Aqqa. Coming from distant places, they joined forces. The King of England also joined them with a large crowd of twenty-five companies filled with warriors. The people faced a great challenge which it had never encountered before. They then sent a message to the ruler by drumming the drums, as they previously agreed (as a sign). Because the playing of the drums was a code between the ruler and themselves. The ruler approached Aqqa, and was deployed in the closest place to the city. He wanted to distract the enemy in this way. The enemy surrounded the city from

everywhere and was shooting day and night with seven catapults.

They especially kept the Aynu'l-Baqar fortress under heavy fire. Then they started filling the ditch around the castle to reach the castle. The King of England tried to capture the ships that belong to the Muslims and were loaded with weapons and supplies which were coming from Beirut. The ships waited forty days at sea. No single ship could reach the city. There were six hundred hero warriors on the ships. These warriors sunk all the ships when they saw that they were completely surrounded by the King of England, and all of them died without exception. May Allah have mercy on them. The enemy could not capture anything from these ships, neither weapons nor supplies because all these ships sank. However, it was very upsetting for the Muslims that these six hundred heroes died like this. Inna lillahi wa inna ilayhi rajiun." **(Ibn-i Kathir, al-Bidaya wa'n-Nihaya, 12/342-343)**

They burned their ships with their own hands and sacrificed their own lives for the benefit of the following two big evils:

Firstly: Not being killed or taken prisoner by the enemy.

Secondly: Hinder the enemy from taking booty.

The ijma of the scholars, that it is allowed to put yourself at risk in Jihad

In Buhkari in the "Book of Coercion" in the chapter, "Whoever preferred to be beaten killed and humiliated rather than to revert to Kufr" is the hadith from Anas, radhiAllahu anh. Allah's Messenger, salliAllahu alayhi wa sallam, said: "Whoever possesses the (following) three qualities will have the sweetness of faith (1): The one to whom Allah and His Apostle becomes dearer than anything else; (2) Who loves a person and he loves him only for Allah's Sake; (3) who hates to revert to atheism (disbelief) as he hates to be thrown into the Fire." **(Sahih al-Bukhari 6941)**

Ibn Hajr said: „The title "Whoever preferred to be beaten killed and humiliated rather than to revert to Kufr" is referring to the prior chapter. Instead of making a statement of kufr, Bilal prefered o be beaten and humiliated. Likewise, Habbab, who is mentioned in this chapter, the ones who were with him and Ammar's parents, who were killed under torture preferred this (meaning preferred been beaten or killed over uttering kufr words)."

And he said: "Committing kufr and going into fire are considered the same. Death, beating and humiliation is easier for the believer than going into fire and ergo committing kufr. Ibn Battal said the same. And he said: "This hadith is used as a evidence by the companions of Malik. Ibn Teen said, there is ijma amongst the scholars that it is superior to chose dead over kufr. … The scholars agreed unanimously that it is allowed to put yourself at risk in Jihad." **(Fathu'l-Bari, 12/330)**

It is allowed for a single muslim to attack a group from the enemy

Above we have explained two forms from the Qur'an and the Sunnah of the status of the believers who killed themselves with their own will for the emergence of religion. The first of these was the young man who returned to the king despite being freed from the soldiers and informed him how he could kill him; the other are the believers, who refrain from uttering the word of kufr and jump into fire-filled ditches without hesitation in order to not to return to kufr. In fact, when one of those believers was afraid to jump into the ditch, the baby on her arms said: "Mom, be patient. Because you are on the haqq!"

We also narrated to story of the mujahideen who burned their ships to prevent the enemy from being victorious by taking the booty of them. Now, with the help of Allahu Ta'ala, we will narrate some of the stories of the mujahideen who put themselves in danger and were killed by their enemies, from the life of the Companions, radhiAllahu anhum.

Examples of some of the Sahaba, radhiAllahu anhum, who put themselves in danger attacking the enemy and got killed by doing so

1- Abu Bakr bin Abi Musa said I heard my father say: "Paradise is beneath the shadow of swords." A man dressed in poor clothes stood up and said: "O Abu Musa! Did you hear that from the Messenger of Allah?" He said "yes" The man went back to his companions and gave them his salaams, then he drew out his sword, broke his sheath and went on to fight until he was killed" **(Muslim 1902)**

2- It has been reported on the authority of Anas b. Malik who said: The Messenger of Allah, salliAllahu alayhi wa sallam, sent Busaisah as a scout to see what the caravan of Abu Sufyan was doing. He came (back and met the Prophet in his house) where there was nobody except myself and the Messenger of Allah. I do not remember whether he

(Anas) made an exception of some wives of the Prophet, salliAllahu alayhi wa sallam, or not and told him the news of the caravan. (Having heard the news), the Messenger of Allah, salliAllahu alayhi wa sallam, came out (hurriedly), spoke to the people and said: We are in need (of men); whoever has an animal to ride upon ready with him should ride with us. People began to ask him permission for bringing their riding animals which were grazing on the hillocks near Medina. He said: No. (I want) only those who have their riding animals ready. So the Messenger of Allah, salliAllahu alayhi wa sallam, and his Companions proceeded towards Badr and reached there forestalling the polytheists (of Mecca). When the polytheists (also) reached there, the Messenger of Allah, salliAllahu alayhi wa sallam, said: None of you should step forward to (do) anything unless I am ahead of him. The polytheists (now) advanced (towards us), and the Messenger of Allah, salliAllahu alayhi wa sallam, said. Get up to enter Paradise which is equal in width to the heavens and the earth. 'Umair b. al- Humam al-Ansari said: Messenger of Allah, is Paradise equal in extent to the heavens and the earth? He said: Yes. 'Umair said: My goodness! The Messenger of Allah, salliAllahu alayhi wa sallam, asked him: What prompted you to utter these words (i. e. '[illegible] my goodness!')? He said: Messenger of Allah, nothing but the desire that I be among its residents. He said: You are surely among its residents. He took out dates from his bag and began to eat them. Then he said: If I were to live until I have eaten all these dates of mine, it would be a long life. (The narrator said): He threw away all the dates he had with him. Then he fought the enemies until he was killed. **(Muslim 1901)**

3- The example of Anas bin an Nadr, radhiAllahu anhu and the fact, that Rasulullah, salli Allahu alayhi wa sallam, didn't object to him.

Anas bin Malik, radhiAllahu anhu, narrates: My uncle Anas bin An-Nadr was absent from the Battle of Badr. He said, "O Rasulullah! I was absent from the first battle you fought against the Mushrikun. (By Allah) if Allah gives me a chance to fight the Mushrikun, no doubt. Allah will see how (bravely) I will fight." On the day of Uhud when the Muslims turned their backs and fled, he said, "O Allah! I apologize to You for what these (i.e. his companions) have done, and I denounce what these Mushrikun have done." Then he advanced and Sad bin Muadh met him. He said "O Sad bin Muadh! By the Lord of An-Nadr, Paradise! I am smelling its aroma coming from before (the mountain of) Uhud," Later on Sad said, "O Allah's Apostle! I cannot achieve or do what he (i.e. Anas bin An-Nadr) did. We found more than eighty wounds by swords and arrows on his body. We found him dead and his body was mutilated so badly that none except his sister could recognize him by his

fingers." We used to think that the following Verse was revealed concerning him and other men of his sort: "Among the believers are men true to what they promised Allah . Among them is he who has fulfilled his vow to the death, and among them is he who awaits his chance. And they did not alter the terms of their commitment by any alteration." **(33 Ahzab/23)**

Ibn Hajr said about the story from Anas bin Nadr, r*adhiAllahu anhu:* "There are several lessons from the story from Anas bin Nadr. Such as: It is allowed to sacrifice yourself during Jihad; the superiority of fulfilling the promise even if is difficult and even causes the killing of the person; to demand and ask for martyrdom in Jihad cannot be considered as putting the oneself at risk. This is a clear indication of the superior rank of Anas bin Nadr and his iman, taqwa and yaqeen." **(Fathu'l-Bari, 6/26. 2805)**

4 - Jabir (May Allah be pleased with him) reported: A man asked the Messenger of Allah, salli Allahu alayhi wa sallam: "Tell me where I will be if I am killed while fighting in the way of Allah?" He, salli Allahu alayhi wa sallam, replied, "In Jannah." The man threw away the few dates which he had in his hand, jumped into the battlefield and fought on till he was killed. **(Buhari, Kitabu'l-Magazi 4046)**

From Anas, radhiAllahu anhu: A man said: "O Messenger of Allah, if I dive among the polytheists and fight until I gain heaven, what do you say?" said. Rasulullah, salliAllahu alayhi wa sallam said: "Yes (do this)" The man dived into the ranks of the polytheists and fought until he was killed." **(Hakim)**

Ibn Ishaq narrated in al-Maghazi from Asim bin Umar bin Qatadah: „When the people faced each other on the Day of Badr, Awf bin al Harith asked the Messenger of Allah, salliAllahu alayhi wa sallam: „Ya Rasulullah! What makes Allah laugh at a servant?" Rasulullah, salliAllahu alayhi wa sallam, replied: „His diving into the fight and fighting without armor." Awf then took off his armor, marched towards the enemy and fought until he was killed as a martyr." **(Ibn Hajr, al-Isaba fi Tamyiz as-Sahaba: 6092)**

5- Musa ibn Anas bin Malik said mentioning the Battle of Yamamah: "My dad Anas bin Malik went to Thabit bin Qais, who had lifted his clothes from his thighs and was applying Hunut to his body. Anas asked, 'O Uncle! What is holding you back (from the battle)?' He replied,

'O my nephew! I am coming just now,' and went on perfuming himself with Hunut, then he came and sat (in the row). Anas then mentioned that the people fled from the battle-field. On that Thabit said, 'Clear the way for me to fight the enemy. We would never do so (i.e. flee) in the company of Allah's Apostle. How bad the habits you have acquired from your enemies!" **(Buhari, 2845; Muslim)**

In the hadith books beside Sahihayn, there is the following addition: "He went forward and fought until he was killed." Another narration says: "He threw himself (in midst of the line of the mushrikun) and fought until he was killed."

6- It has been narrated from Ibn Mas'ud, radhiAllahu anhu: „Rasulullah, salliAllahu alayhi wa sallam, said: "Our Lord is likes the one who fights in the way of Allah: His friends were defeated and fled. However, he returned with the consciousness of his responsibility and collided with the enemy until he was killed." **(Abu Dawud, Ahmad, Ibn Hibban and Hakim, the chain is hasan)**

Ibn Hajr said in al Isaba narrating from Ibn Ishaq: „The Muslims marched towards the mushriks on the Day of Yamama. Finally, they squeezed these polytheists, including Musaylama, the enemy of Allah, in a garden. al Baraa bin Malik said: "Oh Muslims! Throw me between them!" They pushed him forward, when he got on the wall, he jumped bravely. He fought with them in the garden. Finally, he opened the doors to the Muslims, and they killed Musaylama." al Bayhaqi states in al Kubra, that al Bara bin Malik killed 10 mushriks until he opened the door. **(al Bayhaqi, al Kubra 9/44)**

Al Baraa was taken in a litter to Madinah. Khalid ibn al Walid spent a month looking after him and tending his wounds. Eventually his condition improved.

In spite of recovering from his wounds, al-Baraa continued to long for the martyrdom. He went on fighting in battle after battle hoping to attain his aim. At Tustar the Persians were besieged in one of their defiant fortresses. The siege was long and when its effects became quite unbearable, they adopted a new tactic. From the walls of the fortress, they began to throw down iron chains at the ends of which were fastened iron hooks which were red hot. Muslims were caught by these hooks and were pulled up either dead or in the agony of death.

One of these hooks got hold of Anas ibn Malik, the brother of al-Baraa. As soon as al-Baraa saw this, he leapt up the wall of the fortress and grabbed the chain which bore his brother and began undoing the hook from his body. His hand began to burn but he did not let go before his brother was released.

Ibn Hajr said: Anas bin Malik, radhiAllahu anhu narrated from Rasulullah, salliAllahu alayhi wa sallam, that he said about al Bara bin Malik, radhiAllahu anhu: “There are so many people with disheveled hair, covered with dust; if they swear by Allah then He shall fulfill it. Among them is Al-Bara bin Malik.” **(Tirmidhi, Manaqib: 54)**

During the hard days in the Iranian country, the Muslims said: "O Bara, ask your Lord." Bara said: “O Lord! Your permission against them is enough, bring us to the Prophet!” Bara and the people with him pushed forward. They killed Marziban and the leaders of the accompanying army. They took their possessions, the Iranians were defeated and Bera was killed.” **(Ibn Hajr, al-Isaba fi Tamyiz as-Sahaba 6092)**

It has been narrated from Mudrik bin Awf: „I was next to Umar. I said: 'I have a neighbor who put himself forward in war and got killed. They say about him, that he has put himself in danger.' Umar said: 'They are lying! Quite the opposite! He bought the Hereafter in exchange for the dunya!“ **(See: Fethu’l-Bari, Kitabu’t-Tafsir 4516)**

7 - Abu Imran, radhiAllahu anhu, said: We went out on an expedition from Medina with the intention of (attacking) Constantinople. Abdur Rahman ibn Khalid ibn al-Walid, radhiAllahu anhu,was the leader of the company. The Romans were just keeping their backs to the walls of the city. A man (suddenly) attacked the enemy.

Thereupon the people said: Stop! Stop! There is no god but Allah. He is putting himself into danger.

Abu Ayyub said: This verse was revealed about us, the group of the *Ansar* (the Helpers). When Allah helped His Prophet, salliAllahu alayhi wa sallam, and gave Islam dominance, we said (i.e. thought): Come on! Let us stay in our property and improve it.

Thereupon Allah, the Exalted, revealed, “And spend of your substance in the cause of Allah, and make not your hands contribute to (your destruction).” To put oneself into danger means that we stay in our

property and commit ourselves to its improvement, and abandon fighting (i.e. jihad).

Abu Imran said: Abu Ayyub continued to strive in the cause of Allah until he (died and) was buried in Constantinople. **(Sunan Abi Dawud 2512)**

It has been narrated from Abu Ishaq: "I asked Bara: 'Is the one who puts himself to attack them, the one who puts himself in danger?' Bara answered: 'No, this is about nafaqa. Allah Ta'ala has sent Muhammad, salliAllahu alayhi wa sallam, and ordered him: "So fight, in the cause of Allah; you are not held responsible except for yourself. And encourage the believers." **(4 Nisa/84)" (Ahmad, Musnad, see also Fathu'l-Bari, Kitabu't-Tafsir 4516)**

Bayhaqi narrates in his Sunan, that Ikrimah ibn Abu Jahl, radhiAllahu anhu, marched all day at the Day of Yarmuk. Khaleed, radhiAllahu anhu, said to him: „Don't do this! Certainly your death will be heavy for the Muslims. Ikrimah responsed: „Leave me, ya Khaleed! While you have been together with Rasulullah, salliAllahu alayhi wa sallam, before me, me and my dad have been enemies of Rasulullah, salliAllahu alayhi wa sallam. He continued marching towards the enemy and finally got killed."

It is allowed to attack the enemy as a single muslim, even if you are certain that you will be killed

Muhammad bin al-Hassan said: "The person who thinks that he can do any kind of damage to the enemy by killing, injuring or defeating, can attack the enemy ranks alone (on his own) even if he thinks he will be killed ... However, if he thinks that he cannot harm the enemy, it is not halal. Sarahsi says: "The attack of the enemy ranks alone will be valid provided that the person can cause open damage to them." **(Sharhu's-Siyari'l-Kabir, 1/163-164)**

Jassas narrated from Muhammad bin al-Hassan: "It is valid if a person attacks one thousand people alone by himself, hoping that he can harm them or can escape them. If there is no hope of escape or harm, I do not see this as good. Because in this case one spends his life on something that is not in the interests of Muslims and doesn't benefit them. What one has to do is attempt such an attack if he hopes it benefits the Muslims. However, if it will not cause any release (from the kuffar) or

harm (to the kuffar), but it will increase the courage of the Muslims, there is no harm in the individual's attack into the enemy ranks, with the permission of Allah Ta'ala. If the person hopes to harm the enemy, I do not see any harm in doing such an action even if he does not hope for an escape for himself. Again, if he does such an action, and he will give courage to those after him, and therefore, if the real harm is to be given to the enemy by those whom he increased their courage, there is no harm in entering the ranks of the enemy alone. On the contrary, we hope that this person has achieved goodness in the sight of Allah and will be rewarded. However, if there is no benefit at all, I would not see such an action as good. If as a result of this type of action, no salvation (from) or damage to the enemy is expected, but if its goal is to scare the enemy, there is no harm in doing this. Because it is in the interests of Muslims to scare the enemy and harm them."

Jassas said: „The things said by Shaybani are true. Otherwise it is not allowed to do something like this. If there is a benefit for the religion by sacrificing his own life, the person will reach an honorable rank which is praised by Allah ta'ala. Because Allah Ta'ala says: "Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Qur'an. And who is truer to his covenant than Allah ? So rejoice in your transaction which you have contracted. And it is that which is the great attainment." **(9 Tawba/111)** "And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision." **(3 Al-i Imran/169)** "And of the people is he who sells himself, seeking means to the approval of Allah. And Allah is kind to [His] servants." **(2 Baqara/207)** Allahu Ta'ala praised in these ayat those who sacrifice their lives for Allah." **(Abu Baqr al-Jassas, Ahkamu'l-Qur'an, 3/262-263)**

Ibn Taymiyya said: "Muslim narrated in his Saheeh the story from the Ashab al Uhdud. In this story the the young boy ordered his own killing for the emergence of religion. Therefore the four Imam regarded it as permissible to dive into the lines of the kuffar and fight them, if there is a benefit for the Muslims, even if the possibility that one gets killed is very likely. Therefore, since one is permitted to perform an attack which benefits the jihad, even though he believes he will be killed, it is even more permissible to carry out an attack that will cause the death of another to destroy the enemy, who destroys both, religion and the world. Because killing yourself is bigger than killing another person." **(Majmu'l-Fatawa 28/540)**

Al-Mardawi said: "Ibn Taymiyya states, that he doesn't see any objection in throwing onself in the midst of the enemies if there is a benefit for the Muslims. However, if there is no benefit for the Muslims in such an action, it is prohibited." **(Mardawi, al-Insaf fi Ma'rifati'l-Hilaf ala Madhhabi'l-Imam Ahmad, 4/125)**

Ibn Qayyim *said about the lesson from the Battle of Uhud: „One of the lessons is, that it is allowed to dive into the enemy, like A*nas bin Nadr and others did." **(Zadu'l-Ma'ad, 3/211)**

Ibn Hajr said: „As for the issue of one person throwing himself into a huge crowd of enemies; the majority of scholars agreed that if it scares the enemy, encourages the Muslims or is done for similar reasons, than the person who attempts to do such a job has done something beautiful. However, it is prohibited if it is carried out irresponsibly and especially if it weaken the courage of the Muslims." **(Fathu'l-Bari, Kitabu't-Tafsir 8/33; 4516)**

And he said: ""There are several lessons from the story from Anas bin Nadr. Such as: It is allowed to sacrifice yourself during Jihad; the superiority of fulfilling the promise even if is difficult and even causes the killing of the person; to demand and ask for martyrdom in Jihad cannot be considered as putting the oneself at risk. This is a clear indication of the superior rank of Anas bin Nadr and his iman, taqwa and yaqeen." **(Fathu'l-Bari, 6/26, 29; 2805)**

Abu Hamid Al-Ghazali wrote in Ahya-ul-Uloom ud Din: "There is no dispute that it is permissible for a single Muslim to launch an attack on a whole battalion of the enemy and fight with them even though he may be certain of his death in the attempt."

Nawawi said: „The Companions loved martyrdom, and they were very ambitious about it. One of it (how they showed their love) was throwing themselves in the middle of the war. They have agreed upon the permissibility of Mubaradha (one by one fighting) and putting oneself in danger in similar situations." **(Sharh'ul Muslim 12/187)**

Qurtubi said: "There is a disagreement amongst scholars about a single person attacking the enemy courageous on his own. Our scholars Qasim bin Muhaymira, Qasim bin Muhammad and Abdulmalik said: "There is no objection for a person to attack and make a move against a large army on his own if he has power and does it with pure intention for Allah. But if he is not a strong person, this would be considered as putting himself into danger.

It also has been said: If the person aspires martyrdom and has a sincere intention in this regard, he should make an attack. Because he makes this attack by referring to a certain person from those enemies. This is clearly seen in the following words of Allahu Ta'ala: "And of the people is he who sells himself, seeking means to the approval of Allah. And Allah is kind to [His] servants." **(2 Baqara/207)**

Ibn Huwayzimdad said: „As for a single person attacking a hundred people or a troop of soldiers or a group of thieves and highwayman; there are two situations for this: If he thinks that he will kill someone whom he attacks and that he will be saved, this would be a good behavior. Likewise, if he knows that he is going to be killed, and he knows that he will harm the enemy in a way which is beneficial to the Muslims, or that he will cause that the Muslims will take booty or that he will be the cause to an effect that Muslims will benefit from, this is allowed too.

I have been told, that the horses of the Muslims were scared by the elephants, when the Muslim soldiers faced the Iranians. One of the Muslim soldiers made an elephant from mud and trained his horse against elephants. By the morning the horse was not affraid of the elephant any more. Whereupon the soldier made an attack in the direction of the elephant. When they said to him: „The elephant will kill you" he answered: „It doesn't matter if I get killed, I will open the way for Muslims!" Likewise at the day of Yamamah when Banu Hanif sought refuge in their garden, one of the Muslims said: „Oh Muslims! Throw me in between them!" They pushed him forward and when he stepped on the wall he jumped bravely. He fought against them in the garden and finally opened the door for the Muslims.

I say: This narration is this one: Someone asked the Messenger of Allah, salliAllahu alayhi wa sallam: "If I am to be killed in the way of Allah as someone who is patient and hoping for his reward, what would be my situation?" When Rasulullah, salliAllahu alayhi wa sallam replied: „There will be Jannah for you" this man put himself in the midst of the enemies and finally martyred." **(Muslim, Kitabu'l-Jihad)**

It has been reported on the authority of Anas b. Malik, radhiAllahu anhu, that when the enemy got the upper hand on the day of the Battle of Uhud, the Messenger of Allah, salliAllahu alayhi wa sallam, was left with only seven men from the Ansar and two men from the Quraish. When the enemy advanced towards him and overwhelmed him, he said: Whoso turns them away from us will attain Paradise or will be my

Companion in Paradise. A man from the Ansar came forward and fought (the enemy) until he was killed. The enemy advanced and overwhelmed him again and he repeated the words: Whoso turns them away, from us will attain Paradise or will be my Companion in Paradise. A man from the Arsar came forward and fought until he was killed. This state continued until the seven Ansar were killed (one after the other). Now, the Messenger of Allah, salliAllahu alayhi wa sallam, said to his two Companions: We have not done justice to our Companions. **(Muslim, Imara 117; Jihad 1789; Abu Dawud, Jihad 24; Darimi, Jihad 21)**

(After mentioning the words of Muhammad bin al-Hassan, Qurtubi continues):
"Accordingle the rule of amr bi'l maruf wa nahyi an'il munkar has to be as follows: If a person hopes that he will provide an benefit in religion and sacrifices his life until he is killed for this cause, he is in the highest ranks of the martyrs. Indeed, Allah Ta'ala says: "...enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, all that is of the matters requiring determination." **(31 Luqman/17)** Ikrimah narrated from Ibn Abbas, radhiAllahu anhu, that Rasulullah, salliAllahu alayi wa sallam, said: „The highest in ranks of the martyrs is Hamzah ibn Abdulmuttalib and the person who was killed by the tyranic ruler because he said a right word to the cruel ruler." **(Qurtubi, al-Jami li Ahkami'l-Qur'an, 2/364)**

Ibn Huwayzimdad said: A single person's attack on a military group of 100 or more, a group of thiefs, combatants or khawarij has to be considered in two cases: If he knows that he can kill the ones he attacks and survive, or has a strong guess, this is a good deed. If he has a strong guess or knows that he will be killed, but can harm them, or get them into trouble, or influence them in a way the Muslims will benefit from, this deed is permissible**. (Qurtubi, al-Jami li Ahkami'l-Qur'an, 2/363)**

Ibn Abidin said about this quote: "Attacking the enemy even though you know that you will be killed is only valid if you can do harm to them. If he realizes that if he fights, he will be killed, if he does not fight, he will be captured it is not mandatory to fight.": „The sentence „is not mandatory to fight", shows, that it is allowed to fight until you get killed. In Sharhu's-Siyar, it sates that there is no objection to a single person attacking the enemy if he hopes that he may hurt the enemy by injuring, killing or defeating them. On the Day of Uhud a group of the Sahaba, radhiAllahu anhum, did this in front of Rasulullah, salliAllahu alayhi wa sallam, and Rasulullah, salliAllahu alayhi wa sallam, praised them for this action. However, if he knows he cannot harm the enemy, it

is haram to attack them alone. Because such an attack is not from amr bi'l maruf and doesn't benefit the religion.“ **(Raddu'l-Muhtaar ala'd-Durri'l-Muhtar 3/222)**

Explanation that there is no difference between the person who kills himself (not common suicide!) and the person who is killed by others

There is no difference between someone who is the reason that someone else kills him, like the young man, and someone who kills himself, like the Ashab al Uhdud. In the case of the young man we read: The young man said: “You will not be able to kill me until you do what I say!” [The King] said, “What is that?” He replied, “[You should] gather all the people on a single plain and tie me to a [tree] trunk. Then, take an arrow from my quiver and place it in the middle of the bow, and say, ‘In the Name of Allah, the Lord of the boy,” then shoot me [with the arrow]. If you do that, you will [be able to] kill me.”

If this is done to benefit the religion and to raise the Sharia, that's a praisworthy deed. So all this shows that; for the sake of the exaltation of religion, there is no difference between killing yourself or diving into the enemy rank and being killed, or instructing someone else to kill you.

The one who kills himself for the sake of the religion is not included in the rule of commiting suicide

Ibn Hajr narratesin the chapter “Whoever preferred to be beaten killed and humiliated rather than to revert to Kufr” from Muhallab: „A group prohibited choosing death instead of saying the word kufr and proved it with the following word of Allahu Ta'ala: “And do not kill yourselves” **(4 Nisa/29)** This ayat is not an evidence for what they are saying. Because Allah Ta'ala says in the very next ayat: “And whoever does that in aggression and injustice - then We will drive him into a Fire.” **(4 Nisa/30)**

Therefore, the verse they present as evidence is conditioned with this verse immediately following it. The one who sacrifices himself for the obedience to Allah is not in aggression or injustice. The scholars agreed upon the permissibility to sacrifice his own life in Jihad.“ **(Fath a'l-Bari 12/330)**

The person who puts himself „in danger“ to be killed in the Way of

Allah, is not included in the meaning of „putting oneself in danger“

We already have explained the permissibility of one person attacking a large group of the enemy and sacrifice his life for an interest that will ensure the dignity of the religion. What we want to emphasize here is that sacrificing yourself in the way of Allah is not within the scope of putting yourself into danger, which is prohibited.

Ibn Hajr said: Ibn Jarir and Ibn Mundhir narrated with a sahih chain from Mudrik bin Awf: „I was next to Umar. I said: 'I have a neighbor who put himself forward in war and got killed. They say about him, that he has put himself in danger.' Umar said: 'They are lying! Quite the opposite! He bought the Hereafter in exchange for the dunya!“ **(See: Fethu'l-Bari, Kitabu't-Tafsir 4516, and Musannaf Ibn-i Abi Shayba 4,208; Bayhaqi, al-Kubra 9,45-46)**

Abu Imran, radhiAllahu anhu, said: We went out on an expedition from Medina with the intention of (attacking) Constantinople. Abdur Rahman ibn Khalid ibn al-Walid, radhiAllahu nahu, was the leader of the company. The Romans were just keeping their backs to the walls of the city. A man (suddenly) attacked the enemy.

Thereupon the people said: Stop! Stop! La ilaha illa Allah. He is putting himself into danger.

Abu Ayyub said: This verse was revealed about us, the group of the *Ansar*. When Allah helped His Prophet, salliAllahu alayhi wa sallam, and gave Islam dominance, we said (i.e. thought): Come on! Let us stay in our property and improve it.

Thereupon Allah, the Exalted, revealed, "And spend of your substance in the cause of Allah, and make not your hands contribute to (your destruction)." To put oneself into danger means that we stay in our property and commit ourselves to its improvement, and abandon fighting (i.e. jihad).

Abu Imran said: Abu Ayyub continued to strive in the cause of Allah until he (died and) was buried in Constantinople. **(Sunan Abi Dawud 2512, also be found with slighly different wording in Muslim, Tirimidhi, Ibn Hibban and Hakim)**

Ibn Hajr said about the story from Anas bin Nadr, radhiAllahu anhu: "There are several lessons from the story from Anas bin Nadr. Such as: It is allowed to sacrifice yourself during Jihad; the superiority of

fulfilling the promise even if is difficult and even causes the killing of the person; to demand and ask for martyrdom in Jihad cannot be considered as putting the oneself at risk. This is a clear indication of the superior rank of Anas bin Nadr and his iman, taqwa and yaqeen." **(Fathu'l-Bari, 6/26. 2805)**

The virtue of patience and fighting until you are killed in order to not be taken prisoner

A narration from Abu Hurairah, radhiAllahu anhu, reports: Rasulullah, salliAllahu alayhi wa sallam, sent out ten men on a scouting expedition and put 'Asim ibn Thabit al-Ansari, radhiAllahu anhu, in command of them. They proceeded until they reached Had 'a, which is between 'Usfan and Makkah.

Their presence was reported to a branch of Hudhayl called the Banu Lihyan. About a hundred men, who were all archers, set out after them. They followed their tracks. When Asim Ibn Thabit, rahiAllahu anhu, and his companions perceived them, they took cover. The people surrounded them and said, 'Come down and give your selves up! You have protection and assurance that we will not kill any of you!'

Asim ibn Thabit, rahiAllahu anhu, said, 'O people! As for me, I will not come down into the protection of an unbeliever! O Allah, inform Your Prophet about us!' They shot at them with arrows and killed Asim Ibn Thabit, rahiAllahu anhu. 7 of them were martyred. A group of three came down, accepting the offer of protection and security. They included Khubayb al-Ansari, rahiAllahu anhu, Zayd ibn Dathina, rahiAllahu anhu, and another man.

Immediately, after they caught them, they unraveled the beams of their bows and tied them with them. The third Companion, next to Khubayb and Zayd said: "This is the first betrayal of their promise." and didn't accept to be taken prisoner. Thus they killed him. They brought Khubayb and Zayd to Mecca and sold them there.

Rasulullah, salliAllahu alayhi wa sallam, informed his Companions about them on the day they fell. When they were informed that Asim ibn Thabit, radhiAllahu anhu, had been killed, some of the unbelievers of Quraish were sent to bring part of him that could be recognized. He had killed one of their great men on the Day of Badr. After killing Asim ibn Thabit, radhiAllahu anhu, Hudhayl wanted to sell his head.

Allah Ta'ala sent over Asim ibn Thabit, radhiAllahu anhu, a swarm of bees like a cloud and it protected him from their messengers and they could not cut off any part of him.”

After telling the story about the killing of Khubayb, radhiAllahu anhu, Abu Hurairah, radhiAllahu anhu, said: “Allah accepted the Dua of Asim ibn Thabit and Rasulullah, salliAllahu alayhi wa sallam, told his Companions about what happened to them and how they have been killed.” **(Buhkari, Kitabu’l-Magazi 4086)**

Shawkani said in the sharh of this hadith: “The evidence in this hadith is, that Rasulullah, salliAllahu alayhi wa sallam, did neither reject the three who surrendered themselves to the kuffar nor the seven who seven resisted and were killed in order not to be captured. If one of the action of either group wouldn't be allowed, Rasulullah, salliAllahu alayhi wa sallam, would have said this and rejected it. The fact that Rasulullah, salliAllahu alayhi wa sallam, did not reject what both groups did, shows that both is permissible for a person who does not have enough power against the enemy, preferring death and not to be captured, or to surrender.“ **(Naylu’l-Awtar 7/253, 255)**

He also said: “When ten Muslims under the leadership of Asem Bin Thabet were sent by the Prophet (salla Allahu ‘alayhi wa sallam) to a tribe to invite them to Islam, they were surrounded on the road by a hundred of the Unbelievers. They fought well and hard, and seven of them were killed, and one of the three captive survivors, sensing the deception [of the Unbelievers], said: “By Allah, I will not guide you to the Muslims: here, I have wonderful examples in front of me [meaning his martyred brothers]”, and so they tried to force him to guide them, and when they failed, they killed him.” **(Shawkani, Nayl Al Awtar)**

Ibn Hajr said in the sharh of this hadith: “It is allowed for a person to not to surrender himself, to avoid to come under the sovereignty of the enemy, even at the expense of being killed. It is also allowed to accept the Aman (trust), however not wanting aman is better and higher. Hasan al Basri said, “There is nothing wrong with asking for Aman (trust).” But Sufyan ath Thawri said: „I regard it as makrouh.“ **(Fathu’l-Bari, Kitabu’l-Magazi, Raji’, Chapter of Gazwah Ra’l wa Zakwan 444)**

Ibn Qudamah said: “If one fears of being taken prisoner it is better for him to fight until he dies and not to surrender himself to the enemy. Thus he will reach a high rank and will be saved from being tortured by the enemy and the fitnah of the enemy. It is also allowed to surrender to the enemy. In the hadith which was narrated by Abu Huraira,

radiAllahu anhu, Asim, radhiAllahu anhu, didn't surrender himself and choose the *adhima* (superior) while Hubayb and Zayd, radhiAllahu anhuma, choose the *ruhsa*. However, both groups were praised." **(Ibn Qudamah, al-Mughni, Kitabu'l Jihad, 8/483)**

Mardawi explains the words from Ibn Qudamah: „If the number of the kuffar increase (or if the kuffar outnumber the muslims) it's allowed to flee from them." "Imam Ahmad said: "I don't like that someone surrenders himself to the enemy. In my view it is better, that he fights. Because captivity is difficult." Ammar said: "The one who surrenders is far away from protection." Therefore al Ajurri said: „If he surrenders he commits a sin. This is the opinion of Ahmad." **(Mardawi, al-Insaf fi Ma'rifa al-Hilaf, 4/124)**

As you can see, the scholars agreed that even if it is certain that one will die, it is permissible to resist in order not to surrender to the enemy. Some of them even said that it is wajib (necessary) to not surrender in order to not being humiliated and to prevent the kuffar to have sovereignty over Muslims. This is another aspect where someone can sacrifice his own life. Therefore, it is understood that the sacrifice of someones life is valid not only for the purpose of religion but also for preventing kufr from dominating over Muslims and humiliating them.

The superiority of preferring to die over uttering words of kufr

Qurtubi said in the tafseer to this ayat: „Whoever disbelieves in Allah after his belief... except for one who is forced [to renounce his religion] while his heart is secure in faith. But those who [willingly] open their breasts to disbelief, upon them is wrath from Allah, and for them is a great punishment." **(16 Nahl/106)**:
"The scholars agreed unanimously that the one who is forced to kufr and choses death, is superior in the sight of Allah to the one who choses the *ruhsa* (permission to kufr when being forced)."

Narrated Khabbab bin Al-Arat: We complained to Allah's Messenger (salliAllahu alayhi wa sallam) (about our state) while he was leaning against his sheet cloak in the shade of the Ka`ba. We said, "Will you ask Allah to help us? Will you invoke Allah for us?" He said, "Among those who were before you a (believer) used to be seized and, a pit used to be dug for him and then he used to be placed in it. Then a saw used to be brought and put on his head which would be split into two halves. His flesh might be combed with iron combs and removed from his bones,

yet, all that did not cause him to revert from his religion. By Allah! This religion (Islam) will be completed (and triumph) till a rider (traveler) goes from San`a' (the capital of Yemen) to Hadramout fearing nobody except Allah and the wolf lest it should trouble his sheep, but you are impatient." **(Buhakri, Kitabu'l-Ikrah 6941)**

Rasulullah, sallAllahu alayhi wa sallam, praises those from the past ummahs who do not conceal the faith in their hearts and not being kuffar outwardly (by concealing what is in their hearts), for their patience in the way of Allah and not trying to escape the torture by concealing their faith. This is evidence of those who prefer to be beaten, killed, humiliated and the residence in the homeland of paradise over the permission of concealing their faith.

Abu Bakr Muhammad bin Muhammad bin al-Farraj bin al-Bagdadi said: Shurayh bin Yunus told us from Ismail bin Ibrahim: He narrated from Yunus bin Ubayd, from al Hassan:
Rasulullah, salliAllahu alayhi wa sallam, sent Habib ibn Umm Ummara, radhiAllahu anhumma, who was the son of a woman who fought very bravely at the Battle of Uhud and was honored by the Messenger of Allah, salliAllahu alayhi wa sallam and another Companion with a letter to Musaylama, the liar (according to another narration, this both Companions were caught by Musaylamas spies). Musaylama asked one of them: „Do you confirm that I am the Messenger of Allah?“ This Companion said: „Yes.“ So they released him. Then Musaylama asked Habib if he thought Muhammad was a Messenger of Allah and he replied in the affirmative. He then asked if he believed Musaylama was a Messenger of Allah and Habib replied saying “I cannot hear you.” Musaylama had him tied down lying flat on the ground and repeated these questions and Habib replied with the same replies. Musaylama then cut off one limb. He repeated the questions again and Habib replied in the same way as before. Musaylama then cut off another limb. This continued until Habib, radhiAllau anhu, was martyred in the cause of Allah. They cut of his head. The other Companion, radhiAllahu anhu, came to Rasulullah, salliAllahu alyhi wa sallam and said: „I am ruined (perished)!“ When Rasulullah, salliAllahua alayhi wa sallam, asked: „What's the reason, that you are ruined?“ he told him the what happened. Rasulullah, salliAllahu alayhi wa sallam said: „Your friend has chosen the solid way. And you have chosen the ruhsa (permission). You are, what you upon now.“ The man said: „I bear witness that you are the Messenger of Allah!“ Rasulullah, salliAllahu alayhi wa sallam, said: „You are this, on what you are upon now.“ **(Tafsiru'l-Qurtubi, 10/188, the hadith from Suyuti is in ad-Duurru'l-Mansur 4/133; slightly different versions in other books)**

Qurtubi said in the tafseer of the first ayats of Surah al Buruj: „Our scholars said: „Allah Ta'ala informs this ummah about the difficulties faced by the prior Muwahhidun. Rasulullah, salli Allahu alayhi wa sallam, narrated the story of the young man who faced the hardships, which had befallen, him with patience, despite his young age, in order to bring the dawah to the surface so that the people can enter the religion, to his Companions and thus to this Ummah, to (teach them) be patient, towards the hardships they are suffering and to remain on the haqq. The priest, who was also in the same story, remained patient on the haqq and was killed with a saw for this reason.

As a result of their persistence, this faith was rooted in the hearts of the other people who believed in Allahu Ta'ala and did not return from their religion and remained patient to when they were thrown into the fire. Ibn Arabi claims, that this is mansuh. I say, in our opinion it is not mansuh. Patience in this regard is superior to anyone who is strong and keeps their religion intact. Allah tells us, that Luqman said: "O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, all that is of the matters requiring determination." **(Luqman 31/17) (Tafsir Qurtubi 19/293)**

Be patience until death in needen, while doing amr bi'l mar'uf wa nahyi an'il munkar

After mentioning the words from Muhammad bin al-Hassan ash-Shaybani, Jassas said: "According to this, amr bi'l maruf wa nahyy an'il munkar has to be done like this: If a person hopes that he will reach a religious benefit and sacrifices his life for this cause until he is killed, he is in the highest ranks of the martyrs. Thus Allah Ta'ala says: "O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, all that is of the matters requiring determination." **(31 Luqman/17)**

Ikrimah narrated from Ibn Abbas, radhiAllahu anhu, that Rasulullah, salliAllahu alayi wa sallam, said: „The highest in ranks of the martyrs is Hamzah ibn Abdulmuttalib and the person who was killed by the tyranic ruler because he said a right word to the cruel ruler." **(Hakim and Dhiya, from Jabir; Tabarani, in al-Kabir from Ali)**

Abu Said al-Khudri, radhiAllahu anhu, narrated from Rasulullah, salliAllahu alayi wa sallam: "The most excellent jihad is to speak the truth in the face of an unjust ruler." **(Abu Dawud, Malahim 17;**

Tirmidhi, Fitan 13; Nasai, Bay'at 37; Ibn Majah, Fitan 20; Ahmad ibn Hanbal, Musnad, III, 19, 61; IV, 314, 315; V, 251, 256. Bayhaqi, Sunan al-Kubra, X, 91; Baghawi, Sharh as-Sunnah, X, 65-66)

Abu Hurairah, radhiAllahu anhu, said: I heard the Messenger of Allah, salliAllahu alayi wa sallam, saying: „The worst thing found in humans is excessive stinginess and severe fear.“ **(Abu Dawud, Buhari, at-Tarih)**

The condemnation of cowardice requires the praise of assertiveness and courage, even if he understands that he will be killed, that will benefit the religion. Allah knows best." **(Jassas, Ahkamu'l-Qur'an, 3/263; see Tafsiru'l-Qurtubi, 2/364)**

Qurtubi said while explaining this ayat from Allah Ta'ala: „Those who disbelieve in the signs of Allah and kill the prophets without right and kill those who order justice from among the people - give them tidings of a painful punishment." **(3 Al-i Imran/21)**:
„According to what Ibn Arabi said, it is permissible for a person to put himself into danger, according to the majority of scholars, if he hopes to remove the evil, even if he is affraid of being beaten or killed by the trial to remove the evil. If he does not hope that the evil disappears, there is no benefit in attempting such an action. Ibn Arabi said: According to my view; if the intention is pure; regardless of the situation, he should put himself in such danger and not care about anything.

I say: This is contrary to the Ijma mentioned by Abu Umar (Ibn Abd'il Barr). This ayat shows, that it is permissible to enjoin good and forbid evil even if there is danger to be killed. Thus Allah Ta'ala says: "... establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, all that is of the matters requiring determination." **(31 Luqman/17)** This is an indication at the tortures that could happen to someone who enjoins good and forbids evil. **(Tafsir Qurtubi 4/48)**

After stating, that he doesn't see any harm and objection if someone attacks the enemy on his own even if he thinks, he will be killed Ibn Abidin said: "This is the opposite of someone who knows that when he is enjoining the good to some fasiqs of the Muslims, that they won't let him alone, but will kill him. In this case, though it is allowed to remain silent, there is no harm in doing it anyways." **(al Hashiya 3/222)**

It is allowed to kill yourself if you fear that you will tell secrets under torture

Here, with the help of Allahu Teala, we will focus on a very important issue, which is the issue of the mujahid killing himself in order to not to give the secrets of the mujahideen to the enemies. Those who give fatwa on this issue, cite the hadith about Ashab-ı Uhdud, which we mentioned above, as evidence. Scholars regard the hadith of the Ashab-ı Uhdud as an important evidence in this matter.

Muhammad ibn Ibrahim was asked by some Algerien (during the time France was occupying Algeria) fighters:
"Since the French got tough in the war in recent years, whenever they capture one of the Algerians, they are using a number of drugs to learn the hidden things and regions. Sometimes they take a prominent captive and get some important information. This drug they use pushes the person to a limited drunkenness and because of this drunkenness, the person can tell the right information along with the wrong information. *(See the link to MK Ultra, LSD and all the other stuff?)* Is it permissible for the person to commit suicide if he / she is captured, without giving them the opportunity to be given this medicine?"

He answered: „If the case is like you told, this is allowed. The evidence for this is the hadith about Ashab al Uhdud and the words of some of the scholars about the voyagers on the ship. However, it is necessary to stop here and think in which case the harm is bigger. Undoubtedly, the harm of the emergence of secrets is bigger than the person killing himself. Therefore, the rule in this matter is fortified; in such a case, the person must kill himself." **(Fatawa wa Rasailu'sh-Shayh Muhammad bin Ibrahim Alu'sh-Shayh, page. 208, Fatwa: 1479)**

His words: „the words of some of the scholars about the voyagers on the ship" refers to the question of whether passengers can jump into the sea, preferring to drown instead of burning, if a ship burns at sea. Imam Malik said in al Mudawwana: I said (the one who says is Sahnun asking his teacher Ibn al Qasim): Didn't Malik consider it appropriate for Muslims whose ships were burned by the enemy to throw themselves into the sea? He answered: „I know, that he (Imam Malik) said: 'I don't see any harm in this. They're just running from one death to another."
(Imam Malik, al Mudawwana, Riwaya Sahnun bin Said 2/25)

Ibn Qudamah said: „Muslims, whose ships are set on fire by infidels, do whatever is more likely to salvation, if it is more likely that theis salvation is on board, they stay on board otherwise they jump into the sea. If the result is the same in both cases, Imam Ahmad said: "They do what they want." Al Awdhai says, "Both (outcome) is death, they choose

the easier one." **(al-Mughni, 8/487)**

Above, we mentioned the words of Ibn Kathir about the six hundred mujahideen drowned in their ships. All of them drowned. Neither of them was captured, nor did they leave any provisions to benefit the enemy.

Whoever is killed in self-defense is a martyr

The Messenger of Allah, salliAllahu alayi wa sallam, said: "Whoever is killed defending his wealth is a martyr; whoever is killed defending his religion is a martyr; whoever is killed in self-defence is a martyr. Whoever is killed protecting his life is a martyr. Whoever is killed protecting his family is a martyr." **(Tirmidhi, 1421)**

Sa'id ibn Zayd, radhiAllahu anhu, reported that the Messenger of Allah, salliAllahu alayi wa sallam, said: "Whoever is killed in defense of his wealth is a martyr. Whoever is killed in defense of his family, himself, or his religion is a martyr." **(Saheeh, Abu Dawud, Tirmidhi, Nasai, Ahmad)**

This Hadith indicates that if a person is attacked by a thief or a usurper who tries to take his property forcefully without legal basis, then he has the right to fight the intruder in defense of his property. If he is killed while defending his property, he will be a martyr in the sight of Allah, the Exalted, and he will be given the same reward as that of martyrs. However, this does not mean that he should be treated like a person who is killed in a battlefield in the sense that his dead body should not be washed. Likewise, the same applies to a person who dies while defending himself or his honor against a person who wants to violate the honor of his wife or Mahrams. Such a person will be given the reward of martyrs by Allah, the Exalted. This Hadith is a primary evidence for jurists in juristic issues known as repelling the intruder or attacker.

All praise be to Allah. Peace and blessing be to His Messenger Muhammad and upon the family of Muhammad, salliAllahu alyhi wa sallam